

VOL. 2.

MAY, 1847.

NO. 7.

THE
THEOLOGICAL MEDIUM,
A MONTHLY JOURNAL,

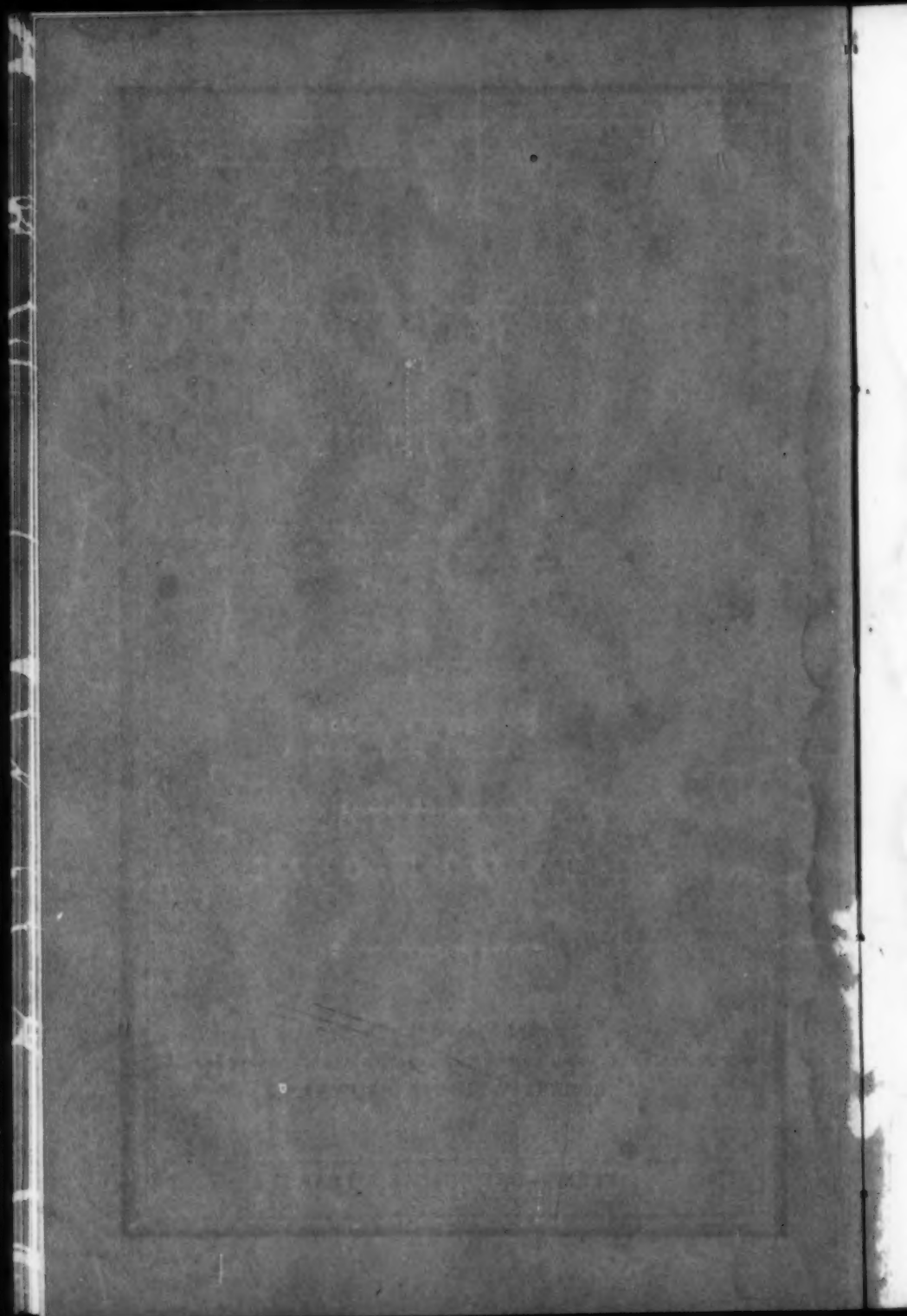
DEVOTED TO DOCTRINAL DISCUSSION, EXPERIMENTAL AND PRACTICAL RELIGION, EDUCATION, BENEVOLENT ENTERPRISE,
AND CHURCH POLITY.

SEARCH THE SCRIPTURES. JOHN V. 39.
SPEAKING THE TRUTH IN LOVE. EPH. IV. 15.

REV. MILTON BIRD, EDITOR.

UNIONTOWN, PA.
PUBLISHED BY M. BIRD, AT THE CUMBERLAND PRESBYTERIAN OFFICE.
ROBERT W. JONES, PRINTER.
1846-7.

TERMS—ONE DOLLAR A YEAR.



THE
THEOLOGICAL MEDIUM.

VOL. 2.

MAY, 1847.

NO 7.

Self-Destruction of the Wicked.

BY REV. JACOB CLARK, OF MISSOURI.

"Say unto them as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel!"
—Ezekiel 33: 11.

It is the business of the minister of Christ to "cry aloud and spare not, to show the people their transgressions." He is not to daub with untempered mortar, or cry peace when there is no peace. To be an instrument in the hands of God of saving the souls of men should be his highest aim, in which glorious work, if he should succeed, the Lord will abundantly reward him, even with stars in his crown of rejoicing in the day of Jesus Christ.

The responsibilities of his station are plainly taught in this chapter, of which our text is a part. If he faithfully discharge the duties enjoined upon him in his sacred and responsible office, he is clear of the blood of all men: if not, "their blood is required at the hands of the watchman."

There appears to be a great responsibility resting on those to whom the message of salvation is delivered; so much so, that it is plainly taught here that they are amenable for the manner in which they hear. It appears that, if the Watchman faithfully discharge his duty and the people repent not, their blood is to be upon their own heads. Oh! the responsibilities under which we are brought respectively! Well might the apostle Paul exclaim, "Who is sufficient for these things?" But, notwithstanding the awful responsibility, he finds a "wo" resting against him if he preach not the gospel; and I presume that every called minister now has a similar view of the subject. In the foregoing

scriptural language, which we have selected as a text for the present occasion, we wish to direct your attention to the following considerations, viz:

I. *God takes no pleasure in the death of any man, but would rather he would turn and live.*

II. *Show some of the evil ways of mankind, from which God requires them to turn.*

III. *Make the inquiry why sinners die?*

I. God takes no pleasure in the death of any man. Every dispensation of the providence of God goes to show clearly that he delights not in the death of impenitent men, but prefers and delights in their salvation. But more especially and clearly is this shown in the whole plan of salvation, in the exhibition of which he has shown his love for mankind so plainly that he calls upon man to ascend the judgment seat and "judge between him and his vineyard," asking, in this emphatical language, "*What more could have been done in my vineyard, that I have not done in it?*" But, although Jehovah thus clears himself of the condemnation and eternal wretchedness of sinners, they will still raise a controversy with him, laying the guilt and wretchedness of their state at the door of Divine Agency. We propose to show, from the following considerations, that wicked men are themselves to blame in this matter and that it is not the fault of God: and

1st. God has made no decree militating against the eternal interest of the ungodly or *the world that now lieth in wickedness*. To talk about the secret decrees of God, as respects mankind, is not to speak good NONSENSE, for surely so good a being would not make a decree respecting his creature man that would come in competition with any decree which he has revealed; and in the next place it would be derogatory to his character for him to make a decree respecting man with which his eternal destiny is connected, keeping it an entire secret from him and still treat him as *a free moral agent*. Consequently, there is not a decree issued against the interest of the sinner, except such decree is revealed in the Word of God. And let us enquire if this is the case. But it would, perhaps, be necessary here to consider what the decrees of God are? It is said by some that "the Decrees of God are his wise and holy purpose, whereby, according to the counsel of his own will, he hath foreordained whatsoever comes to pass." We have at least one grand objection to this definition, that is, it makes God the author of sin, to say the least of it. Perhaps the objector says we are under a mistake; but let us enquire, 1st, What is the meaning of the compound

relative, **WHATSOEVER?** It certainly is one of the most comprehensive words in our language, and if it means any thing at all, as above quoted, it embraces every thing that does transpire. 2nd, What then transpires or comes to pass? Ans. Among the few good things that come to pass in this perverse world, it comes to pass that some men worship idols, some take the name of God in vain, some break the Sabbath, some dishonor their father and mother, and some kill, &c.—Now, according to the definition as above, these were decreed of God. In the 3rd place, God has given us a Revelation of his will, in which he has forbidden these things, which we have just specified. 4th, This would be saying that God first decrees a thing, and then forbids that thing to be done; which is not only inconsistent, but absurd in the extreme. It is worthy of remark that a great many have confounded the doctrine of decrees with that of foreknowledge. That God knows all things from eternity to eternity, we as much believe as any doctrine in Theology; but at the same time we think it evident that the foreknowledge of God is not a decree, 1st, because a decree is an act; if, therefore, it is an act, and there must be an *actor* before there can be an *act*, that act, as well as all others of the Almighty, must have been performed at some period in by-gone eternity. Consequently, to say that the foreknowledge of God is a decree, is to say that he began to have foreknowledge at that particular period, and not previously.—Such a thought is too appalling for christian hearts!

2nd. The next objection we have to making the foreknowledge of God a decree is, that, on that principle, we have his hands bound fast in the chains of *fate*. It would be to look upon Jehovah as seated upon some elevated point in his vast universe and looking through a Telescope of *decrees* to see every thing that transpired, independent of which he could see nothing. And is this the character of the GREAT GOD? No! surely not! Man's own feeble knowledge of things brings him into no such identity with transpiring events, with which his interest may be never so nearly connected. The Merchant knows that if he leaves his store to step into the next door, a lone thief now in his house will take his money out of his drawers, (that is, he knows it as well as human knowledge can embrace any thing from reasonable calculation,) yet he steps out and the theft is committed. Did the Merchant's knowledge of the fact, previous to its transpiring, have any effect in influencing the theft? Certainly not. Much more has not the knowledge of God any influence in prompting the wicked acts of men. We are asked, Did not God know, before man partook

of the forbidden fruit or even before he made him, that he would violate his law and fall from the holy estate in which he was created?—The only answer we will give to this question, at present, is in the form of another: Did Adam sin and fall because God knew it, or did God know it because Adam did it? We consider that it is essential to the existence of God that he know all things that he does, but that it is not essential to his existence that he do all things that he knows.

2ndly. We argue that God has no pleasure in the death of wicked men, but prefers their life on the ground that Christ died to provide salvation for all mankind; and this we prove 1st, by the prophets.—Isaiah, in the 53d Chapter, 4, 5 and 6th verses of his prophecy, uses this language in reference to what Christ has done for the human family: "Surely he hath born our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, *he was* bruised for our iniquities, the chastisement of our peace *was* upon him, and with his stripes we are healed. All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us *all*."

If the prophet had laid down this premiss in so many words, "*All* have sinned and gone astray in *Adam*," and had then drawn this plain conclusion, "*consequently*, to the end he might make provision by which this great derangement might be counteracted, God sends his son, Jesus Christ, to suffer and die for all mankind, who had thus gone *astray*," he would not have spoken plainer than he has on the subject; and yet some seem to think that the atonement thus made by Christ is restricted to a certain chosen number. All we have to do, to arrive at the meaning of the inspired writer in this place, is, to enquire 1st, where did we go astray? All will answer, in *Adam*. 2nd, how many went astray in him? The apostle Paul answers, (and I hope we will all agree with him,) "*In Adam all die*." 3rd, the iniquity of how many was laid on our blessed Saviour? The prophet Isaiah answers, "*the iniquity of us all*." Thus we find that this prophet teaches that Christ has made an atonement for all mankind. By reference to Dan. 9 and 24, you will find the same doctrine taught by another of the holy prophets, and the last prophet that predicted any thing previous to the coming of Christ, having stayed until his advent, confirms the same glorious doctrine in this emphatical language, "*Behold the Lamb of God that taketh away the sin of the world!*" 2nd, we argue the extent of this provision that Christ has made for sinners from the testi-

mony of an Angel of God who, upon the announcement of the Saviour's birth in the city of David, exclaimed, "Behold! I bring you good tidings of great joy, which shall be unto *all people*." If the *goodness* of these tidings, in any respect, consisted in the fact that they were to be unto all people, surely Christ has come to make an atonement for all mankind—otherwise this intelligence, brought by this angel, would have been, instead of "good," the saddest of tidings to those for whom no provision was made.

3dly. We find the language of Christ himself equally as plain on this subject as that already referred to. He says, St. John, 3d chapter, verses 14, 15 and 16, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that *whosoever* believeth in him should not perish, but have eternal life. For God so loved the *world* that he gave his only begotten Son, that *whosoever* believeth in him should not perish but have everlasting life." Could any language be plainer on the subject of Christ's errand into this world than he has here used himself? His language would not be plainer if he had said, "God did not send his Son into the world to save all mankind in their sins, neither to condemn all mankind without giving them an offer of salvation through the meritorious death and sufferings of his Son, but he sent him to make ample provision for the whole human family, so that every man may believe in him and be saved from coming wrath if he will, which of course he could not do if no provision is made for him. Having, therefore, made provision for all men, every man may be saved if he will believe on me, and if he is not saved it is simply because he *will not*." "Ye will not come unto me that ye might have life."

4th. The apostles of Christ taught the same doctrine that is here taught by their Lord and Master. The apostle Paul says, 1st Timothy, 1st chapter, verses 3, 4, 5 and 6, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." The same apostle informs us, in his Epistle to the Hebrews, "That he (i. e. Christ,) by the grace of God tasted death for every man." The only apostolic testimony that we will offer, in addition to this, already adduced, is that of the apostle John, who, when speaking of himself and the rest of the apostles, says, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

3rdly. The third general argument that we offer in favor of this doctrine is, that the Spirit of God operates on the hearts of all. 1st, the same spirit that inspired the ancient prophets to foretell future events, 2d Peter, 1:21, and bestowed on the apostles miraculous gifts, Acts II, and now quickens, illuminates, sanctifies and comforts the people of God, 1st Peter, 1:2, also operates upon all men so as to leave all inexcusable. Sinners are warned against *quenching the Spirit, grieving the Spirit*, &c., and God has said 'My Spirit shall not always strive with man,' all of which would be unmeaning if the Spirit did not operate on the hearts of sinners at all. And we have more direct testimony to the point in the words of the apostle Paul, who says, "the manifestation of the Spirit is given to every man to profit withal."

2d. We give the plain promise of Jesus Christ in testimony on this subject. In the gospel by St John you have his language thus recorded, chapter xvi, verses 7, 8, 9, 10 and 11: "Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment; of sin because they believe not on me, of righteousness because I go to my Father and ye see me no more, of judgment because the prince of this world is judged." We learn here that it was part of the mission of the Spirit of God to convince the world concerning sin, concerning righteousness, and concerning judgment.' He convinces of many things concerning the evil and desert of sin, of the sinfulness of men's thoughts, words, actions and omissions. He convicts and detects the sinfulness of their supposed virtues, by showing them the nature and spirituality of the divine law, and the hateful nature of their crimes, such as their rebellion, ingratitude, contempt of God, and especially their rejection of Jesus Christ. He convinces them also concerning the nature of righteousness, and the righteousness of God in the sentence denounced against sinners. He leads them also to realize and anticipate the day of judgment, and teaches them to seek deliverance from the condemnation then to be denounced against ungodly men.' If this be any part of the office of the Holy Ghost, and it surely is, surely his influences are as necessary now as they ever were. Why not? Has God changed the nature of man, independent of his influences, which originally, or even in the days of Christ's incarnation, so much needed his influences that he could not be saved without them? Or has he

changed his plan of saving sinners? If not the spirit of God yet moves upon the hearts of sinners, and in fact the sinner himself is bound to acknowledge that God has called him by his Spirit again and again.

3d. We give circumstances that have come under the observation of all of us in testimony on this subject. We have seen the sinner weep in the great congregation in time of a revival of religion; we have seen him tremble; nay, we have seen him fall and cry for mercy. It is true that some venturesome men (not to say presumptuous,) have attributed the exercises to Satanic influence, but all we ask them is, to take notice of the men thus influenced. Who were they before?—They were the worst men in the country. Who are they now? They have become good fathers, good neighbors, and among the very best and most useful of our citizens. Would a Satanic influence have changed them thus from bad to good men? Surely not. Therefore, the Spirit of the living God is still necessary to the conversion of men, and does, at this day and age of the world, operate upon the hearts of men. Apart from his holy influences, we are all wretched and miserable to all eternity. In saying that these are the results in case of the strivings of the good Spirit, we do not wish to be understood as intimating that every man with whom the Spirit strives becomes a good man, or a christian. No, it is lamentably true that many resist him and *die* in their sins; but we refer to those that have made profession of religion under such influence; and the circumstance of others imitating the truly converted, or dissembling in this matter, is no proof against our position.

4thly. There are many other secondary evidences that the Lord has no pleasure in the death of him that dieth, a few of which we will mention in this place, and pass to the next thing proposed. Sinners share largely in the regular bounties of a good Providence. They are provided for, from day to day, at the expense of the Lord's bounty.—They have the word of God to instruct them the way to heaven. They have a preached gospel. They have so many of the blessings of God that they should be fully convinced that the Lord has no pleasure in their death, but would rather they would turn from their wicked ways and live; but still many are pursuing their respective *choice*, wicked ways, some of which we will now notice.

II. Show some of the evil ways of mankind, from which God requires them to turn.

So many and so heinous are the sins of men that we cannot, in the

limits of one discourse; refer to them all, to say nothing of their heinousness. We will only mention some of the most prominent. Any act must be evil that God forbids, as any act is good which he approves, for so holy a being as he is could not approve sin, nor forbid virtue or holiness. Consequently, whatever God disapproves is evil, and he requires the perpetrator to forsake it.

1st. Idolatry, which is first forbidden in God's law, still remains one of the greatest evils of the world. And in calling attention to this, it is not our object to refer to the worship of the Heathen or Pagan world, where the sun and moon and some of the most resplendent stars are deified by the one, and images, reared by the hands of men, by the other; but we wish to call your attention to this, what is idolatry? and then ask you to look over the land of Christendom, where the people boast that they are instructed in the knowledge of the worship of the true God. Idolatry is known to be the worship of idols, yet it is both internal and external. A great proportion of the professedly christian world are guilty of the latter, in the veneration which they pay to the Virgin Mary, angels and saints, crosses, images, relics and the host; but considering that the true worship is performed from the heart, bringing into requisition the best affections thereof, *internal* idolatry must be the most heinous class. By consulting Phil. 3 and 19, and Col. 3 and 5, you will find that the gratification of the flesh, and also "covetousness," are called idolatry; and likewise that, on account of these, 'the wrath of God cometh upon the children of disobedience.' There is no doubt but hundreds and thousands are worshipping objects of time and sense, and scarcely dreaming that they are guilty of a great sin, when, on account of it, in connection with other crimes, they are constantly subjecting themselves to the wrath of God. A man may worship his gold and silver, his houses and lands, his popularity or good name among men. Nay, he may worship his wife and children, his friends, his handsome mien or his fine clothes! Considering that this sin wages war with the great Jehovah and attempts to dethrone him, does it not call for his wrath to be revealed against such children of disobedience? As a remedy for this evil, we point you to the advice given to John by an angel in the Isle of Patmos, "WORSHIP GOD."

2nd. Swearing, or blaspheming the name of God, is perhaps, of all others, the most common practice among wicked men. And, while it is most common, few sins are so heinous in the sight of God. It has not the force of bodily appetite, neither has it the love of gain for

its excuse. The idolater of whom we have been speaking, while he is inordinately attached to things that are not God, and (almost) infatigably pursues them, may plead the gain of *MAMMON* as his excuse,—the Sabbath-breaker may plead that, by his work, he gains something that he or his family needs,—the midnight assassin even, may plead that he who fell into his hands was *rich* prey,—the swindler may plead what money he has made by the advantages he has taken of the ignorant and credulous, &c., but where is the profit accruing to the profane swearer? There is surely none for time or eternity; but he willingly serves God's greatest enemy, and the fellest foe to his own interest in time and also in eternity, without any compensation whatever. Swearers! we adjure you, by that God in whose hands is your life, as well as every thing else that you possess, not to *take the name of the Lord thy God in vain*, but take the advice of HIM who would always advise you to your best interest for this world and that which is to come.—Matt. v, 34.

3d. The next evil way which we notice is that of Sabbath-breaking. And as our business is with *sinners*, and not particularly with the professed *christian*, we will not stop to notice this evil as it shows itself in many of the professed followers of the blessed Saviour, such as travelling on the Sabbath to be at their place of business soon on Monday morning, or going out on business on Saturday morning which can be adjusted the same evening, so that the Sabbath can be used in returning home, and thus *a day saved!* or Sabbath-visiting, and even sometimes the visiting of the sick, after they have been neglected by them the whole preceding week, &c., &c. But we will attempt to show that the common practice of Sabbath-breaking is an evil from which wicked men should turn. God has said, "Remember the Sabbath day, to keep it holy." It is to be hallowed by a remembrance of God in creation, providence and redemption, by meditation, prayer, reading the Scriptures and attendance on divine worship. If this be the case, we may be allowed to venture the assertion, without fear of successful contradiction, that so heinous is the sin of wicked men in desecrating the Lord's holy day, that they have robbed God of that which is his right. In days of old, on account of the wickedness and infidelity of the people, the Lord accused them of robbing him; yet they would dispute with him, as is the case of sinners now, and say, "Wherein have we robbed thee?" God answers, "In tithes and offerings,"—Mal. 3 and 8. So we may say with regard to the Sabbath-breaker. Instead of making his offerings to God, of himself and his,

on this holy day, as his Maker requires, he attempts to live to himself, and appropriates this time that God has reserved for his holy service, to earthly, sensual and devilish purposes. That the robbery thus charged on the sinner may appear plainer, we will suppose a case.— Say you give a friend the key of your desk and say unto him, "friend, look in the desk and you will find six dollars, the amount I am owing you." Accordingly, the man takes the key, unlocks the desk, and instead of six there are seven dollars in the pile, and he takes them all! Has he not taken one that does not belong to him? You answer unhesitatingly, yes. Thus, in your judgment you condemn yourself, for God has said to you that six days of the week are yours to attend your own work, but the seventh is the Sabbath of the Lord thy God.— And he has said, as plainly as it could be spoken, that you, nor your children, servants nor cattle should labor on that day. Many, when they are called upon to forsake their wicked ways, plead that they have not time to attend to these things now, when they are vastly in arrears in God's ACCOUNT BOOKS. Suppose they have lived 28 years of accountability, and during that time have broken the Sabbath, they of course would be 4 years in arrears in this account, beside the other charges that are against them. Dear sinners, if you could see the *items* of God's account against you, would it not exhibit a long list of charges, while the side of credits would be entirely BLANK? Turn ye from this evil way, for why will ye die?

4th. The next evil way to which we call your attention is that of DISSIPATION. And upon this subject we do not intend to spend time in setting before your minds the divers ways in which men are engaged in wasting their time, property and health—but to the idea that is generally attached to the term in these modern times, we refer to the practice of drinking *ardent spirits*. That this is an evil we prove 1st, by its waste of time, which is considered in the Scriptures *money*, as when you are asked, "why spend ye money for that which is not bread?" 2d, the waste of property, which the Lord has given you to be used for his glory. 3d, the waste of influence, which might otherwise be used in the dissemination of good principles, and to the bettering of the condition of those with whom you associate, and to the glory of God. 4th, the injury, and in many instances, the entire loss of your health, bringing you to a premature grave, and thus constituting you self-murderers in the sight of God. 5th, the heart-affliction of her, (together with your children,) as well as her misery and wretchedness during life, unto whom you had sworn, at the altar of God, to

be true, and whose peace and happiness you solemnly promised to study. 6th. Listen to the language of God himself upon this subject. Is the word of your MAKER worthy of regard? Is the word of your God and Father worthy of regard? Is the word of your best friend and your only Saviour worthy of regard? Is the word of "Him who spoke as never man spake, who cannot lie," worthy to be heard upon this subject? Listen to the word of God, and O! that your ears may be unstopped, that you may hear and attend to heaven's infallible truth! "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," Prov. 20 and 1. "And be not drunk with wine, wherein is excess," Eph. v, 18. Now, we attempt to show you, from the authority of God's word, some of the consequences, if you do not take warning and forsake this evil way. "Wo unto them that rise up early in the morning that they may follow strong drink, that continue until night *till* wine inflame them," Is. v, 11. "Nor thieves, nor covetous, nor DRUNKARDS, nor revilers, nor extortioners, shall inherit the kingdom of God," 1st Cor. v. 10. See also Gal. v, 21, where you will find the same awful denunciation. This evil can be remedied, and the remedy is in the hands of every man that has been led into it. It is abstinence, *total abstinence*. This is a cheap remedy. It will cost nothing for time or eternity. Try it, and it may take a blessed eternity to tell all that you gain by it. We insist upon it the stronger, because we are fully of opinion that this practice is one of the most effectual in driving the influence of the Spirit of God from the human heart. "Turn ye, turn ye from your evil way."

5th. We cannot, in our discourse, notice all the evils practiced by sinners. We call attention to one more thought upon the sins of men; and we will then suggest a few reflections as to the way of obeying the injunction to TURN. The thought is this: while we are warning men to forsake the evil practices to which we have had reference, we are aware that we are merely striking at the branches of the great and damning sin of the world—the sin of unbelief, or a rejection of the Lord Jesus Christ. This is the greatest sin, as it is the root from which all other sins spring. It includes a want of regard for God and his word, hatred of heart against the Redeemer, credit to any other than Christ, inordinate love for things of earth, and a love for the praise of men in preference to the approbation of God himself. It is the greatest and most dangerous of all sin, because it is a sin against the gospel, against the highest testimony, and refuses to accept of the only Saviour on its amicable terms. It reproaches God, contradicts

his will and word, robs him of his glory, and treats with contempt his authority. We cannot describe the man possessed of this worst of all sins so well as in the language of another: "He is a man without morals, probity, faith or character, who owns no rule but his passions, no law but his iniquitous thoughts, no master but his desires, no check but the dread of authority, no God but himself; an unnatural child, since he believes that chance alone hath given him fathers; a faithless friend, seeing he looks upon men merely as the wretched fruits of a wild and fortuitous concurrence, to whom he is connected only by transitory ties; a cruel master, seeing he is convinced that the strongest and most fortunate have always reason on their side. 'Adulteries, revenge, blasphemies, the blackest treacheries, abominations which we dare not even name, are no longer, in their opinion, but human prohibitions, established through the policy of legislators. According to them, the most horrible crimes or the purest virtues are all the same, since an eternal annihilation shall soon equalize the just with the impious, and forever confound them both in the dreary mansions of the tomb. What monsters, then, must such be upon the face of the earth!'"

From these, and other considerations which might be brought to bear upon the subject, the heinousness of the sin of unbelief is too pertinent to be misunderstood, or disputed by any in this land of Bibles. Thus it appears that unbelief and hatred to God, in the human heart, is bearing the soul down to endless perdition. While man is represented as *coming* to Christ by faith, unbelief, its opposite, builds a partition wall in the way; while the sinner, who comes to the knowledge of the truth, is spoken of as *hearing* the voice of Christ by faith, unbelief stops the ears of thousands, so that although "*they have ears, they hear not;*" while he that receives Christ is represented as first seeing him or 'looking' unto him by an eye of faith, unbelief closes the eyes of thousands, so that it is plain to all the church of God, if not to many of the wicked themselves, that though "*they have eyes they see not;*" while those who have the LIFE of God in them are represented as *eating and drinking* of Christ, "*THE BREAD AND WATER OF LIFE,*" by faith, unbelief makes this glorious provision stale, and starves the soul to death, the death that never dies.

Does the sinner inquire how he is to turn from his evil ways? We answer, the word of God affords plain direction on the subject. God places it completely in the power of every sinner to turn from his wicked ways, or he never would have insisted upon it so earnestly as he

has in the text, "Turn ye, turn ye from your evil ways, for why will ye die?" "Break off your sins by righteousness,"—Danl. 4:27. No man need expect that Christ will receive him while he is determined to live in sin. He says, "Give me thy heart," and for you to make the offer of yourself to Christ by giving him *part* of your heart, or on any other condition than he has expressed in his word, is not only to fail of the object you seek, but it is dangerous, and more, it is presumptuous. Look at it in this way: Christ says, "Strive to enter in at the straight gate, for many shall seek to enter in and shall not be able."—But you say, in your own heart, "I cannot *strive*, I will *seek* him, by giving up all my sinful practices but one, and that is so gratifying and delightful I cannot part with it now." This is saying you will not be saved on the terms of the gospel, and no man has ever yet been saved on these terms; consequently, except Christ has two plans of saving sinners, (which would be an inconsistency,) you must inevitably fail of success, and of course are in danger of losing your soul at last.—The presumption of the terms, or your presumption in proposing to be saved on such terms will appear to you when you take into consideration that *ignorance* is proposing to the *God of all wisdom*, "Come to school to me and I will learn Thee how to save sinners on a plan preferable to thine!!" Such presumption merits God's holiest indignation. As unbelief is the hinge on which the condemnation of impenitent sinners is to turn, so faith in the Lord Jesus Christ (as far as the instrumental cause is concerned,) is the hinge on which is to turn the eternal salvation of all who are saved. When the *trembling* Philipian Jailer fell down before Paul and Silas, and enquired what he should do to be saved? the answer was, "Believe in the Lord Jesus Christ and thou shalt be saved"—Acts, 16th chapter, verses 30, 31. No sinner need stay away from the Saviour in works of external reformation, attempting to qualify himself for the kind attentions and regard of the Saviour, for he can make himself no better, but rather grows worse by such detention. If he ever comes to God, he must come the same vile, wretched, miserable, hell-deserving sinner that he first discovers himself to be; he should, therefore, turn immediately, and seek the salvation of his soul on the Lord's own terms.

If God has made faith in Jesus Christ the condition of man's salvation, he need not hesitate and say, "I cannot," for his Maker requires no impossibilities. The impotent man at the pool of Bethesda might, with more propriety, have said *I cannot*, when commanded by the Lord to "take up his bed and walk;" but he made the effort, and in the

strength of Him who never gives an unnecessary or impracticable command, succeeded. So may the sinner who is commanded by his Lord to "turn from his evil ways."

III. In the next place, we inquire why sinners die? Is it because God has fixed their eternal destiny by an irrevocable decree? No—we have seen that this is not the case. Is it because Christ has made no provision for them? No. Is it because the Spirit of God never moved upon their hearts? No. Is it because they never heard the gospel of Christ, inviting the vilest of the vile to come unto him and be saved? No. Is it because the blessings of Providence have not been lavishly bestowed upon them? No. Is it because their Christian friends and relations have never warned them, prayed for them, or wept over them? They know that this is not the reason, for they have shared largely in the sympathy, prayers and pious efforts of all the godly of their acquaintance. Why will the sinner die? Are the pangs of the second death desirable? Is it a desirable thing to lie down in eternal burnings, "where the worm dieth not and the fire is not quenched?" where "the smoke of their torment ascendeth up forever and ever?" Is it because the things of earth, for which the sinner sells heaven, are so much to be preferred? They are as "a mess of pottage" compared with "a birth-right." Is it because the death to which the sinner subjects himself is of short duration? "These (the wicked) shall go away into everlasting punishment," Mat. 25, 46. In none of these things is the reason of the sinner's death to be found, and yet he *dies*. He acts as though it were his *will* and choice to die. Sinner, have you made *your will to die*? If you have, revoke it—for the sake of your immortal soul revoke it. You are yet out of the jaws of eternal death, and it is your privilege, as well as your highest interest, to alter that *will* which you have made; and certainly you were hardly in your right mind when you made it. It is not necessary for the sinner to try to lay the blame any longer at the door of Divine Agency. We think that we have shown clearly that God, in his dealings with wicked men has clearly evinced the fact to which he has *sworn* in the text, i. e. that he has "no pleasure in the death of the wicked." Christ complains of sinners, after having given them many pressing invitations, that they "will not come unto him that they might have life." The only reason that we can see why the sinner "dies" is, he loves sin, and is not willing to part with it for heaven. O sinner! reflect, before you prosecute this work of death any farther, that the sin which may be delightful to you now "when it is finished, bringeth forth death," James 1, 15.—

Though it may be sweet to your taste, "at the last it biteth like a serpent and stingeth like an adder," Prov. 23, 32. Just as certain as you have a being, and as sure as there is a heaven or hell, if you die the fault is your own.

"You labor in pain all your days
To reap eternal wo."

"Turn ye, for why will ye die?" Why subject yourself to that awful place which is so strikingly and scripturally described by the poet, in the following language:

"And there were groans that ended not, and sighs
That always sighed, and tears that ever wept
And ever fell, but not in mercy's sight."

Just now turn your eyes to Christ, as he is offered to you in the gospel, and you shall live and not die.

THE DOCTRINE OF JUSTIFICATION.

BY REV. R. DONNELL, PASTOR OF CUMBERLAND PRES. CHURCH, AT LEBANON, TENN.

[Written by an order of Tennessee Presbytery.]

ROMANS 3:26.—*To declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus.*

At this time, the present time, the gospel time, which fully develops God's method of saving sinners—the text is a complete epitome of the whole gospel plan, or God's method of saving sinners.

Justification is an important article in our holy religion. It connects every essential doctrine of the Bible: it is, therefore, very important that we should correctly understand the doctrine of Justification.

To sustain the divine character, and particularly the justice of God, in the Justification of a sinner, is evidently the Apostle's object in this connection; and this shall be our object in the discussion of the text.

We will

1st, Briefly explain Justification.

And 2dly, Sustain the Justice of God in the act.

1st. In explanation of Justification, we cannot do it better than by quoting our catechism:

"Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed unto us and received by faith alone."

The law is not set aside in the act of Justification: an Executive may pardon a criminal, but not justify him. In the act, he abandons

law, or declares in certain cases the law may be violated, and its penalty not be inflicted; but not so with God. He regards his law in pardoning as well as in punishing; and this is the glory of the gospel plan. It is God that Justifieth; and the united three perform an important part in their respective offices, in this important act.

2dly. In sustaining the position authorised by the text, viz: that God is just when he justifies a sinner of Adam's family—we will consider the righteousness of Jesus Christ as the legal or governmental consideration, on which God can be just and offer pardon to a sinner. And first, He cannot sincerely offer pardon to any sinner by setting aside his law as a sovereign, and justify him by a mere sovereign act; nor can he offer pardon to a sinner in view of law by his own works: for he cannot do more than he ought to do in view of law; and unless more than bounden duty is performed, there is no consideration offered, in view of which God can be just and justify him, as the sinner's own external righteousness can afford no reason why God should justify him. And he having no internal righteousness, therefore God, in view of law, cannot offer pardon to any sinner, on condition of his internal or external righteousness; for he has neither. But though God cannot offer pardon to a sinner on any legal condition in himself, he will not make the offer of pardon without a valuable consideration in view of law; therefore, the only condition on which God proposes to justify the ungodly, is the righteousness of Jesus Christ, not his essential, but mediatorial righteousness. His moral perfections or nature may be imparted, or implanted, or written in the heart of man, and must be, in order to his happiness. But his essential righteousness cannot justify. It can sanctify, but not justify. The righteousness that justifies must be wrought out by one sustaining a peculiar relation to the sinner, and also to the law. Jesus Christ is, therefore, both God and man: such a relation can only exist in view of some misdemeanor; and the personal identity is found to sustain the justice of the offended in offering pardon to the offender. The righteousness, therefore, that sustains the act of justification, is constituted by Jesus Christ, doing and suffering in view of law, in the sinner's place; and it is this righteousness that is offered as a sinner's justifying righteousness. This is the condition on which God offers to pardon every sinner of Adam's family, in view of law; and this alone justifies him in causing the proclamation to be made of a Just God and a Saviour.—Christ suffered and died, the just for the unjust, that God might be just and the justifier of the ungodly, or the justifier of him which be-

lieth in Jesus. The righteousness of Christ is the only legal condition whereby God can be just and justify the ungodly. Faith is by no means the legal condition, nor is the state of the mind or condition of the heart, the legal condition on which God proposes to justify. It is neither the act of faith nor the state of the heart which becomes the sinner's justifying righteousness, as Mr. Barnes supposes, if I understand his views; (see his Note on Romans, 3rd chapt. 22nd verse,) but the righteousness of Christ, and this is revealed to faith, and cannot be faith itself.

But while the Apostle sustains the Justice of God in the exercise of his love and goodness, by considering the righteousness of Christ, his mediatorial righteousness, as the legal condition on which he offers pardon. He also 2dly, sustains the law, by requiring a condition of man, and this, for the sake of distinction, we will call a philosophic condition: man cannot be made happy by force; he must choose in order to be happy: therefore, faith is called for. The gospel was not designed to set aside the law, but to fulfil it; it was not designed to bring the law down to the weakness and wickedness of man, but to bring the sinner up to the law; the law has not relinquished its right to personal responsibility. Therefore, the gospel, as a provisional system, can only save by personal acceptance; and faith is the personal condition, but not the legal condition. It is not the personal act that is the legal condition, but what faith receives. God cannot justify the sinner by his own righteousness, and he will not justify without a righteousness. He, therefore, offers to justify the ungodly by virtue of what Christ done; but grants pardon to none but the believer. The righteousness of Christ is the condition on which he offers pardon, and faith is the condition on which he grants the pardon. Faith is an act of the mind which not only credits testimony, but accepts or receives offers made to the sinner. Faith assents to the truth and consents to the terms of the gospel. Faith may be illustrated in the Bible as containing both assent and consent. In what is called Saving Faith the intellectual and moral powers are both employed, See Rev. 3:20—"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." It is one thing to believe a friend is at the door, and another thing to open the door. Faith is an act of the mind which not only believes there is a Christ, but receives what Christ has done; and receiving the righteousness of Christ, which is the end of the law, the law is satisfied and can ask no more, as a justi-

fyng consideration; than what Christ has done. And God justifies, declares the sinner righteous in the court of heaven, by accounting or imputing to the believer the righteousness of Christ. This righteousness is revealed to faith, and cannot be faith itself. The whole process is designed to sustain the justice of God in pardoning sin; the claims of justice were met by Christ in behalf of the sinner; and on that condition the offer of pardon was made to all men. But as the law holds every person responsible, every sinner must believe for himself; and on his believing or receiving what Christ has done for him, his personal accountability is sustained, the law is magnified, not brought down to the weakness and wickedness of man; but man, the sinner, is brought up to the righteousness and holy nature of the law; and the sinner becomes a saint, the wicked man a righteous man, in the eye of a holy and just law. God is glorified and the sinner is saved. The act of justification is just to God and gracious to man.

The righteousness of Christ as Mediator, received by faith and accounted to the sinner by God, dissolves the obligation to punishment, and entitles to heaven. The nature of the law restored to the heart qualifies for heaven. The righteousness that justifies was wrought without us, the righteousness that sanctifies is wrought within us; the justifying righteousness was wrought out by Christ, the sanctifying righteousness is wrought in us by the Holy Spirit. Now, the office of the Spirit is only exercised in view of the office of the Son; the Holy Ghost proceeds officially from the Father through the Son; the Son legalizes the office of the Holy Ghost.

Christ died for the world; this legalizes and authorizes the Holy Spirit to convince the world; this influence enables the sinner to believe in Christ, and believing, to secure a righteousness to make him just in the eye of the law; and being justified, and legal matters settled by faith in Christ, the Holy Spirit renews the believer in the *spirit* of his mind, or writes the nature of the law on the heart; and thus restores the divine image that was lost. "After that ye believed, ye were sealed with that holy spirit of promise."

We will conclude by remarking that a three-fold righteousness is required by the Bible—a righteousness wrought without us, a righteousness wrought within us, and a righteousness wrought out by us. In the gospel something was done for us, that something might be done in us; and something must be done in us, that something may be done by us. Christ has operated for us; the Holy Spirit operates in us, that we may exemplify his influence on us.

Faith receives the righteousness wrought without us and this justifies; the Spirit follows by his working a righteousness within us; and as Christ came to save us from our sins, and as personal accountability is not destroyed, we must work out what the Holy Spirit works in us. Do we then make void the law through faith? God forbid!—Yea, we establish the law. The law is not set aside: not one principle of the law infracted. Let us then, my dear brethren, declare at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus.

I will conclude by a brief recapitulation of the foregoing.

And 1st, God justifies.

2ndly, His reasons for justifying the sinner of Adam's family.

Reason first: the righteousness of Christ is the legal condition, for nothing the sinner could do, either by working or believing, could meet the demand of the law. The merits of Christ alone could atone for the sin of man. But 2ndly, as God regards every individual responsible for himself, every sinner must believe for himself. Faith is, therefore, the condition on man's part; and the righteousness of Christ would be of no avail without faith. The righteousness of Christ, wrought out for man, cannot become his by impartation; it then can only be his by *imputation*.

BEAUTIFUL EXTRACT.

The answers subjoined to the following questions are stated to have been given spontaneously, and at the spur of the moment, by Massiere, the celebrated deaf and dumb pupil of the Abbe Sicard:

"Ques. What is hope? Ans. Hope is the blossom of happiness.—

Ques. What is the difference between hope and desire? Ans. Desire is a tree in leaf, hope is a tree in blossom, enjoyment is a tree in fruit.

Ques. What is gratitude? Ans. Gratitude is the memory of the heart.

Ques. What is time? Ans. A line that has no ends—a path that begins at the cradle and ends at the grave. Ques. What is eternity?—

Ans. A day without yesterday or to-morrow; a line that has no end.—

Ques. Does God reason? Ans. Man reasons, because he doubts; he deliberates, he decides: God is omniscient: He never doubts: He therefore never reasons."

Editor's Department.

CUMBERLAND PRESBYTERIANS THE MOST ORTHODOX BRANCH OF PRESBYTERIANS IN AMERICA.

In no very kind spirit towards either, the "Presbyterian Herald" has more than once evinced a peculiar interest in the movement of Constitutional and Cumberland Presbyterians towards a plan of correspondence and union. The editor shows a disposition to cast odium on both, if he could. It might be well for him to keep in mind that he occupies a glass house. Perhaps it would not be amiss for him to rub his bump of caution a little, lest in attempting to paint the glass in his neighbor's windows, he stain and darken his own. He that inflicts an injury on his neighbor, thereby does himself a greater injury.

The approximation of the above mentioned Presbyterian bodies toward each other appears to disturb the tranquility of our brother of the "Herald," as his innuendoes would seem to indicate. We merely give a single extract. The "Presbyterian Herald" of May 27th, 1847, after making some strictures on the late Assembly of Constitutional Presbyterians, remarks:

"The movement towards a plan of union with Cumberland Presbyterians is also a very striking indication of the present tendencies of the body; whether it be towards more strict orthodoxy or otherwise, we leave our readers to decide."

In this sentence, did the editor of the "Herald" aim to strike two birds with one stone? or to make a sling at Cumberland Presbyterians over the head of their "old basis" brethren? How would he have his readers to understand it? If we do not altogether misapprehend him, he would have them believe that of all the Presbyterian bodies, Cumberland Presbyterians are the least "orthodox," and that Constitutional Presbyterians are departing from "strict orthodoxy," a "very striking indication" of which the "Herald" sees, or fancies that he sees, in their "movement towards a plan of union with Cumberland Presbyterians." It may be that our brother has "optics keen" to see a mote in a mosquito's eye without discovering a beam in his own. Some spectre is troubling his vision, some unpleasant dream is disturbing his repose. We would kindly suggest the propriety of his not being scared before he is hurt. We trust the peculiar interest manifested by him respecting the "old basis" and the Cumberland Presbyterians, proceeds from a desire to promote the welfare of both, and from a love of sound Presbyterianism.

The tendencies of the movement of which the 'Presbyterian Herald' speaks, might strike him quite differently, were he to take a second

sober view of the matter. If he would brush away the cobwebs and look through unpainted glasses, perchance he would be struck with surprise to see that Cumberland Presbyterians, so far from being the least orthodox branch of Presbyterianism, are the very purest from its scriptural root,—that they are the clearest and fullest type of strict orthodoxy cast in the most scriptural mould,—that they hold fast the form of sound words, the faith once delivered to the saints.

With the "Herald's" permission, we will close these strictures by stirring up his pure mind in way of remembrance.

Rev. James Smith, who dissolved his connection with Cumberland Presbyterians and united with the "mother church," says that our Confession of Faith is orthodox, that he has not changed in doctrine, but that his orthodoxy is now just the same as before he changed his ecclesiastical relation: yet the "Herald" takes Bro. Smith to his warmest embrace and most cordial fellowship. Now, whether this a "a very striking indication of a tendency to," or from "strict orthodoxy" on the part of the "Herald," is left for its "readers to decide."

Our brother of the "Herald" has intimated to his readers that Cumberland Presbyterians are heterodox. A brother in the Assembly of the Constitutional Pres'ans expressed the opinion that though we were once Methodists, yet we are now orthodox Presbyterians. It is a trite saying, when doctors differ the people are at liberty to think for themselves. In the exercise of this privilege, allow us to say, we think the opinions of our neighbors concerning our orthodoxy, plainly indicate that we are strictly orthodox, if not the most orthodox Presbyterian body on the continent.

While some of our blue-stocking brethren, dyed in the wool, assert that we are Arminian, some of their Divinity doctors, whose orthodoxy the "Herald" has endorsed and cannot call in question, have insisted that we are Calvinistic—ay, that we even out-Calvin Calvin himself. So it appears that we are hyper orthodox—that we are the straightest branch of the orthodox.

The Biblical Repository and Princeton Review, coming from the seat of orthodoxy, in speaking of Cumberland Presbyterians, says, "To use a homely phrase, they have Presbyterian warp, but Methodist filling." Very good. Unquestionably our warp is Presbyterian of the strictest and most scriptural texture: and our filling of Methodist zeal and activity makes the Cumberland Presbyterian web truly biblical, both warp and filling. Or to vary the metaphor, the Cumberland Presbyterian ship has a sound Presbyterian keel and hull, a scriptural en-

gine and Methodist propulsion; just what the Presbyterian Herald desires in his web or ship, if we may judge from his high commendations of the operations of Rev. N. Hall, and the pleasure it affords the Herald to inform his readers of the success attending Bro. Hall's labors.

That Cumberland Presbyterians may justly claim par eminence to be the most strictly orthodox Presbyterian body in America, can be seen in the fact that the mass of Presbyterians of both schools can readily and fully adopt our Confession of Faith, and even find it less difficult than to adopt their own. As illustrative of this, suffer me to refer to an instance: A lady united with the Presbyterian church;—one who had previously been on terms of the most friendly and familiar intercourse, expressed some degree of surprise to her for so doing, saying, "you certainly have not examined the Presbyterian Confession of Faith." She replied that she had. But, said her intimate acquaintance, "entertaining the doctrinal views you do, you could not adopt that book." She said that she did most cordially adopt it.—Then some of its objectionable parts were named. The lady said they were not contained in her Confession. "Certainly they are," was the reply. "Have you the book?" "I have." "Hand it to me, if you please, and I will show you the chapter and section containing what I have stated." The request is no sooner made than complied with. And sure enough, it did not teach the objectionable doctrines in question. But her friend kindly remarked, "this is not the creed of your church." The good lady was no little confused on discovering that her Confession of Faith was the Cumberland Presbyterian, not the Presbyterian. If we are not greatly mistaken, the instances are not few in which persons attach themselves to the Presbyterian church, but fully adopt and hold the *peculiar doctrines* of the Cumberland Presbyterian Confession of Faith—these doctrines constituting no bar whatever to their acceptable and regular standing in the Presbyterian body professing the strictest regard for exclusive orthodoxy. Away with the inuendo of the Presbyterian Herald about Cumberland Presbyterian heresy. They are the most orthodox Presbyterians on the American continent. Their orthodoxy is the genuine, biblical mould, both in doctrine and ecclesiastical polity.

GENERAL ASSEMBLY.

This body commenced its 17th annual session in the Cumberland Presbyterian Church, at Lebanon, O., on the 18th ult., at 11 o'clock, A. M. The opening services were conducted by the Moderator, Rev. M. H. Bone, of Alabama. The sermon will speak for itself; it was appropriate, and will be published in the Theological Medium.

After the Assembly was called to order, the roll was called by Synods and Presbyteries, and Rev. H. A. Hunter was chosen Moderator, Dr. S. Bond, temporary clerk, and Rev. N. P. Modrall assistant.

The session was a harmonious and profitable one. The closing exercises by the Moderator, and bro. Donnell, were truly impressive and highly interesting. A devout spirit, the kindest and most fraternal feelings seemed to pervade the whole Assembly. If we mistake not, all deeply felt their accountability to God, and left the place for their respective charges and fields of labor, determined by his grace to be more and more consecrated to his work, and to prosecute it with renewed zeal and spirit, abounding therein with all diligence and perseverance. We therefore expect to see such action taken in the operations of benevolent enterprises as to promote the best interests of our growing and prosperous branch of the church of our Lord Jesus Christ. It now numbers as nearly as can be ascertained, without a complete official statistical report, 17 Synods, 68 Presbyteries; 800 congregations, over 100,000 communicants, 650 ministers, 200 licentiates, and 150 candidates. Five weekly, and two monthly journals, the Cumberland Presbyterian, the Banner of Peace, the Ark, the Patriot, and the Texas Presbyterian, the Theological Medium, and the Palladium, are now published under the patronage of our denomination. It has in operation some fifteen institutions of learning. There is evidently a growing interest felt in the cause of education. Ministers and people are not insensible to its value and importance, as a potent auxiliary in advancing sound morality and the religion of the Bible.

During the sessions of the Assembly, addresses were delivered by agents of the A. S. S. Union, the Am. B. C. F. Missions, and a meeting was held in behalf of the Tract cause. We are happy to see Cumberland Presbyterians take a deep interest in the operations of these benevolent societies, and giving their most cordial co-operation.

CUMBERLAND PRESBYTERIAN BOARD OF PUBLICATION.

The General Assembly of the Cumberland Presbyterian Church, at their meeting, at Lebanon, Ohio, commencing on the 18th of May, 1847, created a Board of Publication in the Cumberland Presbyterian Church, composed of M. Bird, L. Jones, F. E. McLain, J. L. Stratton and A. M. Phelps, with powers and privileges set forth in the constitution. The object of which is to furnish the congregations and community a wholesome evangelical literature, and to endeavor to awaken a spirit of moral and spiritual as well as intellectual improvement.

CONSTITUTIONAL AND CUMBERLAND PRESBYTERIANS—FRATERNAL CORRESPONDENCE.

If we are capable of forming a correct opinion on the subject now claiming the attention of these two branches of the Presbyterian church, the main body of each cherishes toward the other a friendly spirit, and is disposed to cultivate fraternal intercourse on such a plan as may be safe to each and conducive to the greater usefulness of both. How could it be otherwise with Cumberland Presbyterians? From their commencement they have held out the flag of friendship, and evinced a willingness to co-operate with other evangelical denominations in advancing the common interests of Christianity. This is one of their leading peculiarities, from which we have no idea they have the least inclination to depart. We are glad to see each church holding out the olive branch to the other, and disposed to approximate as near as they can without the sacrifice of principle on the part of either. On the score of orthodoxy, our Assembly is just about as shy of the other as it is of ours. Among some Constitutional Presbyterians there is a fear that Cumberland Presbyterians are too Arminian, and among some Cumberland Presbyterians there is a fear that Constitutional Presbyterians are too Calvinistic. And here I apprehend is the great difficulty in the way of the two becoming one. Neither will give up its doctrinal symbols and adopt the Confession of Faith of the other. Nor do we see that they are prepared to meet on a general doctrinal platform, allowing toleration in non-essentials, and God only knows when, or whether they ever will be prepared thus to meet as one. We see nothing, however, to hinder an ecclesiastical correspondence between the two bodies. Let neither be judged by single individuals, but by the mass and by their book of discipline: each is no doubt considerably misinformed respecting the other. As the subject of friendly correspondence will engage the attention of both churches for the ensuing two years, one may obtain all requisite and definite information of the other, so that each can be fully prepared to judge of the expediency of the measure. We trust no selfish and sectional feeling will arise to prevent right views and feelings: it would be well to guard against any such feeling. We think our Assembly stands on correct and honorable ground, such as is congenial to the spirit of the gospel, required by its precepts, and breathed in the Saviour's intercessory prayer for his church. We believe she will maintain it. We are well aware that difficulties are thrown around the subject of a friendly correspondence and Christian Union, but are fully convinced that it is not hence the less important. The real difficulties are sufficiently great, we regret that any allow their imaginations to magnify them.

The Lord reigneth; without his aid and approbation no plans can be successful in the accomplishment of good; we can most heartily say, "his will be done."

THEOLOGICAL MEDIUM,

A MONTHLY JOURNAL,

EDITED AND PUBLISHED BY MILTON BIRD.

TERMS:—THE MEDIUM will be published monthly. Each number to contain 24 pages, in octavo form, with a handsome cover, executed in a workmanlike manner, on good paper with new type.

PRICE to subscribers, ONE DOLLAR, *in advance*, for one year of twelve numbers, forming a volume of 288 pages.

An index and title page will accompany the twelfth number.

So soon as patronage may justify it, the number of pages will be increased to 36, making annually a book of 432 pages. This would be a large amount of reading matter for \$1.

Ministers and Elders of the Cumberland Presbyterian Church are authorised to act as agents for this periodical.

Pastors in their charges, and itinerant preachers in their circuits have it in their power to give us efficient aid and render a valuable service to the church. Some are doing this, and we trust others, and all will.

AGENTS who wish to send us money, or the names of new subscribers for the Medium, may send by mail, at our risk and expense.

RECEIPTS.

The following persons have each remitted \$1 for the Medium:

KENTUCKY. Miss Rosanna Jones, James Wilson, Rev. Wm. Love, Rev. G. D. McLean, Rev. S. N. Davis, Rev. J. Dysart, Wm. Robinson, Jos. H. Ramsey, Elijah Miller, John P. Sasseen, Rev. M. C. Rowland, Nathan Allen, Rev. A. H. Chapman.

TENNESSEE. Rev. R. Donnell, J. Pendegrass, Rev. M. McConnell, Dr. B. M. Bayly, Abner Adams, Rev. H. B. Hill, Rev. Wm. Crawford, Rev. S. Dennis, William Dorden.

ARKANSAS. Rev. John Ware, Rev. A. Buchanan, Rev. G. Morrow, Rev. A. Cox, Rev. John Buchanan.

OHIO. Samuel Vail.

PENNSYLVANIA. Rev. J. H. D. Henderson.

INDIANA. R. Baily.

ILLINOIS. Rev. John M. Berry.

IOWA. Mr. Dison.

MISSOURI. Mrs. Ann McCutchen.

VIRGINIA. Henry Dougherty, Samuel Sapp.

Rev. James B. Mitchell
Paris,
Charge the

